# THE LIBERATOR

"COMRADES LET US ALL UNITE."

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## LABOR'S LONG STRUGGLE WITH CAPITAL

No. 5.

We have noted in preceding papers, the operation of the guild system and the guild-craft system, noting the relationship existing in the different periods between master, journeymen and apprentices. We find that the master's rule over the apprentice was practically absolute. We also see the old guild system in which master and journeymen were more or less on equal terms, breaking up; the masters becoming wealthy, ease-loving and domineering, the journeymen forming separate organizations for self-protection, covertly at first. All these changes were gradually taking place as the centuries rolled by. Owing to many circumstances, it was left for the 18th century to emancipate the laborer from a sort of the feudal lord and make him a wage slave of the capitalist class.

In the fall of feudalism, old barriers were swept away. The laborer, no longer bound to the feudal barons, found himself more or less a wanderer, and he began to dimly perceive the giant strides of the new power—steam—that was to take his place, and make him a dependent appendage of a huge factory system in which he had no interest or pleasure.

The immediate result of this new condition was, as might have been expected, a decided deterioration in the condition of the laborer. His old safeguards were gone! And he was prevented by statutory enactments from erecting other safeguards. The evils of the new system were first felt in England, which was the first country to use to any great extent, the new method of production in the shape of machinery, which the progress of invention was increasing every day.

The mill and factory lords who arose to take the place of the old master mechanics, exploited in a merciless manner the great mass of laborers who were now delivered bound hand and foot into their hands. The condition of the factory operatives and mill hands employed in England in the latter half of the 18th century were terrible in the extreme. The only stay to the tyranny which was forcing them down to a condition bordering on barbarism, was the organizations formed by the laborers themselves.

The political economist of that time (like our own apologist for capitalism), attempted to show that to disturb the employing class in any way, shape or manner, would mean bankruptcy to the nation, etc.

The employing class found that with the aid of machinery they could dispense with men's labor by replacing it with the labor of women, and later on women were displaced largely by children. The way in which these helpless creatures were worked and driven was the crying shame of the age. They toiled twelve and fifteen hours without ceasing, except a few minutes to allow them to eat their coarse food. At last their condition excited so much attention that many laws were enacted, looking toward a betterment of their condition, but most of these proved abortive. The laboring people soon found that if anything was to be accomplished of a permanent nature, it had to be done by their own efforts, so they set about forming trades unions which became most powerful in England by the middle of the 18th century. Trades unions became very powerful in France about the same time as in England. In Germany the trades did not possess such power numerically, as in England and France.

According to Brentano there were two classes of trades unions founded in Germany between the years 1860 and 1870. The first class was founded by the laborers themselves from a feeling of their own needs; the second was started by people interested in the welfare of the laboring class, though not belonging to that class themselves. The German printers' union belongs to the first class, which grew out of a strike in Leipsic in 1865; also the hatters' association, established in 1871, and quite a number of other unions were started in the leading centers of industry. To the latter class belong the unions started by the Social Democrat party, and by Hirsch and Dunker. The unions started by the Socialists were attacked by the German government under Bismark, and were dissolved for a time, but of course the powerful Socialist movement and trades unions organizations in Germany today prove that these attempts had no lasting effect.

The powerful trades unions of England, casting aside their own self-interest, stood firm for the emancipation of the chattle slaves of the South during our civil war.

With the money influence of England strongly in favor of the success of the South, the secession movement and slavery, with Carlyle and half the piety of England and the House of Commons hostile, where in every reference to the emancipation proclamation was met by fierce scorn and derision, the working men of Lancaster stood firm and fast to the holy principles of human freedom, sublimely patient, in the midst of their own distress, caused by the contamination of the war which had cut off the supply of cotton making the closing of factories necessary, throwing them out of work and causing the greatest distress. Notwithstanding all this, these working men and women met in their halls and passed resolutions sustaining the North. President Lincoln recognized the meaning of these expressions of sympathy, and replied in a letter of the 19th of January, 1863, in which he said: "Under the circumstances I can not but regard your decisive utterances upon the question as an instance of sublime Christian heroism which has not been surpassed in any age or country."

The history of the laborer and his condition in every European country, whether in agriculture or the mechanical arts, whether in the 15th or the 19th century, proves indisputably the result of two facts: first, that the laboring class owe nearly the whole improvement of their condition to their own efforts; second, that they have ordinarily been able to protect their own interests only by organizations along industrial lines.

"Whenever the laborers have been too poor, too indolent, too selfish, too short-sighted to combine, they have fallen an easy prey to their enemies. Wherever they have had the requisite public spirit and wisdom, they have never failed to better their own condition and with that the condition of the great majority of their fellow-beings."

L. E. P.

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Civilization today is better than it was yesterday. We are beginning to see that a Circe's wand has driven us to the stye, and some day we will break away. We will cast down the false gods we have set up. We will sell our present idols for old junk and create ideals that will give to every man the fullness of life. We will open the dungeons and let out the human race. We will breathe in an air of universal brotherhood.—The Little Devil.

## WHAT COMMUNISTIC ANARCHY MEANS

Communistic Anarchy offers greater freedom; in fact is the liberty for which all are striving.

When the declaration of independence of the United States says that "all men are born free and equal, and that they all possess certain inalienable rights, among which are life, liberty and the pursuit of happiness," so was this done by the holy inspiration of unconscious Anarchism. But when the next sentence following these great words declared that governments were instituted among men in order to secure their rights, it is evident that inbred despotism unconsciously blended itself in a most mysterious manner with liberty. For if we say "government" we mean that some will rule while others must be governed or ruled, that some will command while others should obey—in short, that there should be masters and slaves. The word "government" therefore knocks all dreamed of liberty and equality at once, as at a magic stroke, as it were, out of all existence. Liberty and equality negating all rulerships of one over another is Anarchy full and simple, and to say that in order to secure these sacred rights governments were instituted among men, is like saying that in order to secure a man's life he should be killed. To violate nature's law, to ignore it and to substitute it by statute law which needs force and co-ercion means the establishment of disharmony or archy. To abide by the laws of nature which are self-operating, and, therefore, excluding all meddling of human authority, means harmony or Anarchy. We, therefore, would correct the press in general on this point, in speaking of any kind of mob-rule not to use the word Anarchy, as is falsely done, but to use the word mobarchy for such a state of things.

I believe that a recount here in Mr. Salter's fashion, from the Ethical Society, of what government has failed, would come in handy. Anarchists deny the tenet now held, even by state Socialists, i. e. That the individual is subservient to the whole society, which means that every individual must give up some of his natural rights in order to enjoy a larger amount of freedom in common with all. This tenet is always based upon the practice of clashing interests, and destroys all liberty. For if every individual making up society is bereft of liberty, how can such a mass of slaves in their aggregate bulk talk of freedom at all?

Anarchism which holds the birthright of liberty and equality sacred, can therefore not admit of any superiority of the community over the individual. Neither shall the community be subordinate to the individual, as some declare it to be the outcome of Anarchism.

If it is claimed today that right is only that which benefits the common-weal, meaning majority. Anarchism says that right is only that which is to the benefit of every one and to the injury of none. As in Anarchism no individual is invested with any power at all, whether in the economic or political sphere of life, it is evident that no one can by special whims injure society in the least. Anarchism or the free autonomous society, however, can only exist and thrive in communism.

If all the resources of life are free to all and so secured for later generations, all evil practice, envy and malice that mark the reign of comprtetive life disappear at once. No insecurity for the future is felt, no chance in a race for individual supremacy is left, and no care for present existence weighs down human hearts, while everyone can live in luxury with plenty of leisure time for true recreation. It was never heard of a man, that he stole air or water. This is because these articles are free to all, and if all the resources of life are just as free, thieves will be no more. Murder will no more be heard of, because all unnatural conditions leading to them will be a thing of the past.

Communism relates to the free resources of life, i. e., free access to all the means of production and exchange, while Anarchism relates to that sphere of social life which regulates all intercourse of men in and outside of production and exchange and which comes under the general term of politics.

Communistic Anarchism means freedom all around. The individual, the group, the commune, the commune district and the whole society, all are alike free, all moving and revolving like the planets in the free space of the universe, all making up the center of society, will resemble a globe where the center is everywhere.

Everything resting on free contracts, and if a single individual should take a strange notion not to enter into any contract at all with any of the larger bodies, his liberty cannot be abridged, save by natural laws, which deny to him the benefit of his contracts not made. No legislature or even conventions of delegates are necessary to find good measures to be adopted. Any man having a good plan may lay the same before the commune or groups. Those who find the plan so made to be good will adopt it, and if beneficial it will be adopted by all others who like to be benefitted thereby.

Officers of any and every kind are relegated to oblivion with the barbarous system that produces them. Only functionaries of a clerical character, acting as statisticians and supplying every working group every week with a statement of the articles produced and of the approximate consumption of each article, stating the localities where the most of any kind of goods are stored up or produced, and mentioning the localities where such articles are mostly needed or consumed is necessary. No official power is needed even to engage these kind of functionaries. This bureau acts free on an automatic basis. Those who wish to act as such functionaries and are capable, simply give their name to the bureau and take their places according to following numbers. Each newcomer acting also as auditor of his predecessor. No quarrel will arise between the applicants, because all bad consequences of not getting the place are removed, since every one can work at any branch most suitable to his taste, earning as much as any other one, no matter where and at what he may work. In taking such places first or last the consequences thereon is not greater than it is now between a few customers in a store who wait to get served on, and where no one raises a row for not being served first.

A. A.

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There is one astonishing fact in the history of crimes that is furnished by statistics, and that is that religionists furnish more criminals in proportion to their numbers than do non-religionists. —Searchlight.

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At one time the lash of a whip drove the slaves to work. This crude slavery is now out of date. Under the refined wage slavery of capitalism the lash of necessity drives us to it.

## LAW VS. LIBERTY

"Anarchy is license," exclaims the law-abiding citizen.

"If this is true, then what in the name of liberty is law?" retort the anarchists.

What is law? It is a command, an order, and the State enforces compliance.

What is the State? The legislative, judicial and executive powers are what constitute the State. The law is manufactured, "made" to order by the legislators, and then expounded and applied by the judges, and then enforced or executed by the police, militia, army, and navy.

Law being a command or order to do or refrain from doing something, it is, therefore, not liberty, but license, and consequently despotic. Law—statute law—is designed to force or compel some person or persons to respect and support the privileges it confers upon some other person or persons. Law—statute law—is license, because it establishes the inequality of rights and duties, and maintains the inequality of conditons and opportunities. "Equal rights under the law," is a misnomer, since the only function of statute law is the creation of privileges and inequalities. Law—statute law—is the instrumentality by means of which people are made to serve and obey, to work and suffer for other peoples' benefit. Law—statute law—is the denial of a person's natural, inalienable rights by other persons. There are two kinds of law—natural and artificial. The artificial or manufactured law also manufactures police, militia, and prisons. Law—statute law—is "the coward's weapon, the tool of the thief." Cowardly, because man would not or could not otherwise degrade, enslave, and murder his fellow man. Rascally, because without it man would not and could not dominate and exploit his fellow man. Therefore "equal rights under the law" means no more nor less than the rascality necessary to take an advantage and the cowardly brutality necessary to keep it. This is law; its sole and only purpose.

Life and liberty insures happiness; privilege destroys both. Law is privilege, is license. Life is denied to all those who are denied the equal right to the free use of the means of existence—capital. Only by the use of the means of subsistence is life possibly maintained, and only by the equal right to its free use is liberty possible. Happiness is the child, and its parents are life and liberty. The slave has life. The freeman possesses both liberty and life. The dependence of one person upon another for permission to work and eat is the foundation upon which the wage-slave system of industry is built. Capital is a law-protected institution. It is privileged property. There is no such thing in nature's law as privilege, chartered rights. This moloch devours nine-tenths of the human race, who feed its ravenous jaws with their own flesh and blood. This beast, "the property beast," is what is otherwise known as law and government. Law—statute law—is license, because its sole and only function is to deny the producer the possession and enjoyment of his product.

Law does not and cannot, in fact, create anything but privileges. Rights exist inherently. Labor, and labor alone, does or can create wealth, and the wealth-creators are poor by virtue of and solely on account of law. Law takes wealth from the producer and bestows it upon the non-producer; it curses industry with poverty and blesses idleness with wealth. Law is the mainspring of everlasting contention among men. It creates classes, produces masters and slaves; it is the cause of ignorance, disease, crime, war, of moral, social and physical evil. Law creates and perpetuates poverty; first, by depriving the producers and keeping them poor, and, secondly, by preventing the unlimited application of wealth-creating forces in steam, electricity and machinery.

Law—statute law—is an insult to our natures, a repression upon human capacity, and the degradation of social effort. Do away with all compulsory statutes; abolish all legislative enactments based upon authority, as a conspiracy against man's ability to co-operate. Liberty calls out individuality, co-operative activity, and offers scope for the highest development of our powers. Cease treating men and women as children. Remove the crutches and society will spontaneously respond to every new demand, and men and women will walk freely and co-operate to secure all that is needful.

A. R. Parsons.

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### A FAVORITE POEM OF A. R. PARSONS.

Tell me, O sounding sea! I pray,
Eternally undulating,
Where is the good ship that sailed away
Once on a long gone summer's day—
Sailed and left me waiting.

No braver ship was ever seen,
As over the Sunlit waters
She glided on with stately mien
Of a fair, white-vested ocean queen
A queen among Neptune's daughters.

Her sails were white as the wings of a dove—
Alas, for the fate she was daring!
Gayly she rode the waves above,
Gayly, as if all conscious of
The precious freight she was bearing.

And never before sailed ship from shore
With a cargo half so precious,
Youth, hope and love my good ship bore,
And all the fair visions that come no more
In sadder days to refresh me.

Yes, hope and love, the dreams of fame,
Youth's sweet self satisfaction,
Vigilance, which kindles the blood to flame,
The best longing to win a name
On life's broad field of action.

All these my good ship bore away,
With only one treasure omitted—
She sailed on that long down summer's day
How long it is no longer can say,
Yet still have I waited, waited!

And ever this barren shore have I paced
With eyes still wearily straining,
Gazing out on the water's waste
Where naught remains of the faith that I placed
In the blue waves, uncomplaining.

And so, through the long and desolate years,
Have I watched for my ship's returning;
Watched and waited and doubts and fears,
Waited and watched, when the scalding tears
Adown my cheeks were burning.

The seasons have gone and rolled away,
Each with its burden freighted,
But whether December or whether May,
In flush of the morn or twilight gray,
Still have I waited, waited?

The busy world to the New has turned,
Its pulses palpitating;
Again have life's bitter lessons been learned,
And hands have labored, and hearts have burned,
While I for my ship have been waiting.

But now I am weary and hope is flown
And the sea's sad undulating
Breaks on my ear like a dismal moan;
My ship has gone down in the waters unknown,
And vain has been all my waiting.

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The thirteen colonies were all protestant. The members of congress in their address to the people of England said: "The Roman Catholic religion dispenses impiety, bigotry, persecution, murder and rebellion throughout every part of the world."—Bancroft's History.

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Religion is a mild form of insanity when it has no power. But give it absolute authority and it is a demon incarnate.—Examiner.

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It is wicked and tyrannical to compel any man to support a religion in which he does not believe.—Jefferson.

# THE LIBERATOR

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Personalities will be rigidly excluded; we are working for the good of humanity at large.


## RUSSIA.

News from Russia continues to be of a most cheering and reassuring nature. The people are still breathing the pure air of Liberty, because they still refuse to submit to the dictates of tyranny—they are still in revolt! Success to their noble efforts!

The army is in a state of mutiny. The wage slaves are continuing the general strike; those guarding the "little father" are making things feel very uncomfortable for him

The brave heart of a noble woman has again nerved the arm to send another Russian despot to lengthen the long roll of legal murderers whose villianous deeds have written the pages of Russian history with the blood of its best and brightest people, its noble army of martyrs!

General Sakharoff has met the fate all despots should meet! He has been assassinated by a woman. This General Sakharoff, it seems, was sent into some of the provinces of Russia "to passify" the peasants. This mission he performed by whipping men, women and children most brutally. The passification of the general himself has been made most complete—he is dead—shot by an outraged woman.

Russia is making history for the whole world at the present time. Let cunning, designing rascals everywhere take warning.

L. E. P.

## THE WORKERS' MAGAZINE.

The Chicago Sunday Tribune is conducting a department called The Workers Magazine.

An equal amount of rot and rubbish, it is safe to say, cannot be found in the same space elsewhere in America that is contained in this so-called magazine. It seems to have two missions, namely: the teaching the wage slave that to serve his master faithfully, to work for his interest a little harder, strain every nerve and fiber of his being in heaping up dollars for his employer, that in time his value might be recognized by the latter and he (the wage slave) receive his reward by receiving sufficient remuneration to enable him to escape from the ranks of the wage class into at least the middle class, and from there into the rich class. We often wonder if such rank gush as this is taken seriously by the wage class; because it seems to us if they can reason at all, they must see that the establishments owned by employes who could afford to pay large salaries are conducted by foremen and "foreladies," and the employer doesn't even know or care to so much as learn the names of the cogs in his factory wheel of fortune who turn out dollars for him. When they are old and worn out they are tossed on the old junk pile without a thought; and there is always waiting a fresh lot of young ones to take their places.

The day of the small man is gone, until the capitalist system of production is changed. The trust is here to do the business and to dictate the terms.

Here is a sample of the recipes which this "Workers Magazine" hands out to its readers:

**Lives on 50 Cents a Week.**

"When I arrived in Chicago I had but $5. I rented a room for $2 per month, did my own cooking, and lived on less than 50 cents a week. I bought beans by the peck, for I had learned that they were the most nutritious of all foods, which, with cornmeal, which I made into hoecakes, were almost my exclusive diet for two years. Occasionally I bought a piece of bacon to boil with my beans, which I could always get cheap. It annoys me in these modern days to hear working people say that they have to have steaks, roasts, stews, canned fruits, canned goods, etc., to live on, which they cannot afford if they could only consider their own financial good."

But, suppose the wage class were to take such advice and attempt to exist on a diet of beans and "hoecakes," how long would it be before beans and "hoecakes" would be cornered and thus become as expensive as anything else? And when consumption ceases and people begin "grouching" (saving), how long does it take for the wheels of industry to cease revolving, factory doors to close, and stagnation to ensue? Then we begin to hear talk about "over production." No, the fact is, it is only when we consume that there is a demand for production. Every pound of meat we eat, every yard of cloth we wear, every pair of shoes we use, or houses we live in, causes demand and furnishes work. It is by using, not pinching and denying ourselves comforts, that will keep the world moving, when we can all work to supply each others' wants, without the intervention of middlemen, bosses and profit-mongers; we will hear no more twaddle about saving to get rich, because all that is necessary for the maintenance of the people can be produced so abundantly with so little effort that we will be ashamed to make it known that we are denying ourselves anything that contributes to our happiness.

L. E. P.

Fix Reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God, because; if there be one, he must more approve the homage of reason than of blind-folded fear. Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and in the love of others which it will procure for you.—Jefferson.

You can see the motormen and conductors on the street cars in many places eating their lunches as they go along with their work operating the cars and collecting farces. Now you never see a mule eating his lunch out of his nosebag as he hauls his load along. No indeed. The boss class don't ask mules to work without giving them time to eat. They respect mules of the four-footed variety. See.

The society which opens its doors to a betrayer, yet shuts them to the betrayed, must be constituted very much like the society of Australia at the time when Australia was a penal colony. Its ranks were recruited from criminals, never from their victims.—Christian Advocate.

Free thought has broken every barrier to woman's enfranchisement that so far has been broken, and will yet beat down the remaining stumbling blocks in her pathway.—Susan H. Wixon.

It is just as easy to transmit sound moral and intellectual principles to offspring as those of a demoralizing type, if the parents were only cognizant of the fact.—Dr. Ella Ritter.

The doleful wail of the old-fashioned church is now being hushed, and the poetry of scientific truth is making glad the hearts of men.—Ingersoll Beacon.

**Subscribe for The Liberator.**

## THE INDUSTRIAL WORKERS OF THE WORLD

Is a new organization, just launched in Chicago last June. Nevertheless, it is making good headway and bids fair to become at no distant day a power among the wage earners of America. Its central idea is teaching the principle of solidarity of interest among all wage earners.

Eugene V. Debs was in Chicago last week in the interest of the I. W. W., and a number of very successful meetings were addressed by him. Debs is an orator, eloquent, convincing, logical. In the ten or more years in which it has been my pleasure to listen to him I cannot but help noting the great growth of the man mentally. In listening to Mr. Debs the other night it was easy to discern that he is taking very little stock in politics as an immediate alleviator of the wrongs under which the wage class are laboring, but he advocates warmly the general strike, and when he exclaimed at the meeting: "I will come to Chicago in a few years and take charge of the general strike and take the consequences, whatever they may be," one could easily see that he meant just what he said, and the outburst of applause by the audience showed that they appreciated his words.

At the recent convention, held at Pittsburg by the A. F. of L. a great deal of abuse was indulged in regarding the I. W. W. This fact only shows that this latter organization cannot be simply coolly ignored, but that there is a fear, envy and jealousy of the ultimate power that the I. W. W. may wield. Still this ought not be the case; it is only by new movements that progress comes. The writer was a member of the K. of L. and well remembers, 20 years ago, how roundly abused the A. F. of L. was by the K. of L. Still this method of procedure didn't save the K. of L. from going to pieces, nor will such vilification save the A. F. of L. at the present time, or injure the I. W. W. If the latter contains the inherent principles of justice (and I think it does) and is organized along lines to meet the changes that are taking place under capitalism industrially, it is bound to succeed, and as it gains in strength and confidence it will force the A. F. of L. to change its tactics of fighting capital along craft lines to that of industrial lines or suffer extinction, as did the K. of L.

There are 22,000,000 wage-earners in America. The best showing the A. F. of L. can make after twenty-five years existence, is 2,000,000 members enrolled under its banner; hence there is a great field left untouched for the organizers of the I. W. W. Still there need be no antagonism between the two bodies. Let it be the survival of the fittest along lines of industrialism.

L. E. P.

## TELEGRAPHERS FOR REFORM.

Refusal of the Associated Press to remedy grievances claimed by the commercial telegraphers is likely, according to President S. J. Small of the Commercial Telegraphers' Union to cause trouble.

Several weeks ago a committee of telegraphers waited upon General Manager Melville E. Stone and requested a change in the treatment of employes of the Associated Press. The grievances, as stated to Manager Stone, included excessive hours of labor, suspension of the half hour for lunch, difference in compensation for identical work and increase of hours without corresponding increase in wages.

Manager Stone declined to make any changes.

The slave owning parasites of old have disappeared and we have in their place a class of job owning parasites.

Before anything can be proved by the Bible the Bible itself must be proved to be true.—Paine.

## IS JUSTICE DENIED?

While some people are asking why there is so little respect for the law, there is a daily increasing number who are asking why there is so much respect left for it.

The laboring class has rapidly come to believe that the law is its positive enemy. The poor are beginning to feel that the law is entirely a negative institution, so far as they are concerned; that it exists only for the benefit of those who have property, and that it only touches the lives of the propertiless when they trespass upon it.

The truth of the matter is that the whole industrial situation has changed with marvelous and unprecedented rapidity in the last fifty years, more especially in the last twenty-five years. It has grown entirely around and beyond the law in which it was once confined.

At any rate, the feeling is abroad that the immense business interests of the country control the lion's share of our national legislation and that while many of our latter-day laws may be right constitutionally they are morally and ethically wrong.

Moreover, the federal and the state constitutions are used as barriers by the resourceful to shut out much of the legislation that is framed to meet present needs and a host of good laws go to their doom as unconstitutional. Many a good new law may be enjoined from becoming operative for as many as five years, often the time demanded to pass upon its constitutionality.

It is such limitations as these, not to mention others that might easily be brought forward, that lead many even among the ranks of the conservative to advocate a reconstruction of the constitution, while the radical would sweep it away as a bar in the road of progress and rely for our justice, as they do in England, on an unwritten constitution, which many believe would come nearer to expressing the voice of the people.

Only a week ago—to turn now to our common law—Roscoe Pound, dean of the law department of the University of Nebraska, asserted before the state bar association that "today for the first time common law finds itself arrayed against the people instead of securing for them what they most prize. They know it chiefly as something which continually stands between them and what they desire."

Concerning the power of the individual as opposed to the social world Mr. Pound remarked, "No amount of admiration for our traditional system should blind us to the obvious fact that it exhibits too great a respect for the individual and for the intrenched position in which our legal and political history has put him, and too little respect for the needs of society, when they come in conflict with the individual, to be in touch with the present age."

Injunctions of all sorts and conditions might be considered as an incident in point, but more important than any of these are the decisions that have held eight-hour laws unconstitutional, particularly that of the New York supreme court against the law limiting the working hours of the bakers to eight. This last decision is of unusual import, because the conditions amid which bakers work are known to be unhealthful, and because it is a matter of universal agreement that over eight hours of toil in front of the bake ovens jeopardize the health and therefore the life and happiness of a great number of citizens of the commonwealth.

Now, if the law refused not only to protect these subjects of the state, but, going farther, actually nullified a law that had been passed in favor of such protection, how can one expect respect for the law on the part of the bakers?

"A glance at one of the digests will show us," says Mr. Pound, "where the courts find themselves today. Take the one subheading under constitutional law, 'Interference with the Right of Free Contract,' and notice the decisions. Three of them hold eight-hour laws unconstitutional; two more hold statutes limiting the hours of labor unconstitutional; four deny effect to statutes fixing the periods at which certain classes of laborers shall receive their wages; another passes adversely on a statute prohibiting the practice of fines in cotton mills; another deals in the same way with a statute prohibiting corporations from deducting from the wages of employes to establish hospital and relief funds; three overturn acts regulating the measuring of coal for the purpose of fixing the compensation of miners; two hold void statutes designed to prevent the payment of employes in store orders; another passes adversely on an act requiring laborers on public contracts to be paid the prevailing rate of wages; another denies effect to an act requiring railway corporations to furnish discharged employes a statement of the causes of their removal, while another decides it unconstitutional to prevent employers from prohibiting their employes from joining unions or from retaining membership in unions to which they belong."

Taking this as a text or discarding this as a text and taking the wider range of our law, is not labor justified when it concludes that our laws are being made for the benefit of a ruling class? But whether or not that conclusion is justified there is a large and growing number in the community who feel that the legal system is being leveled directly against their interests and who are crying out for more justice and less law.

I. K. Friedman.

## JAPANESE FAMINE SCENES

Five hundred thousand people are starving in the famine-stricken districts of Japan, according to Tokyo newspapers. An observer says: "I traveled through miles of country covered with green rice, unripened and unreaped. Only 8 per cent will pay for harvesting. There are cases where parents are selling their children. One typical case is as follows: A girl, 9 years old, was offered as a servant for about $1, but the purchaser on seeing the wretched condition of her dress would only pay 30 cents. With this small sum the parents started for Hokkaido to find work, leaving an old grandmother in the house.

"This district has sent many soldiers to the front," the same writer says. "One man who recently returned, instead of being welcomed with 'Banzais!' found all his family gone to other provinces to seek work. He eventually left, declaring that after the Manchurian fare he was unable to eat the scanty and miserable food offered him at home. Wholesale emigration to other provinces is going on. The unhappy people leave stealthily at night to avoid their creditors, taking small bundles of their earthly belongings."

In 1902 there was a famine which is held partly responsible for the present trouble. In addition, when the Japanese soldiers left for the front the people spent their savings in enthusiastic send-offs. The soil of the mountains and hills has been turned up owing to the search for roots, ferns and weeds, which are made into cakes.

Descendants of the Cossacks will be about as proud of the part their ancestors played in the Russian revolution as the Hessians must be of the way their great grandpapas acted during the days the revolution microbe was keeping a few dates in the United States.

Every clean thought and act is putting a spiritual influence in your being and in the world. Whether it be the cleaning up of a dirty room or a dirty mind, it all counts on the side of the good and true.—Advance Thought.

Nicholas may be still the "little father," but his people are showing a decided willingness to become orphans.

## ANNOUNCEMENTS.

The Liberator Publishing Group will begin holding regular open meetings Sunday, Dec. 10th at 2:30 p. m., in hall at 275 Maxwell St., corner Halsted. Lucy E. Parsons will deliver the lecture next Sunday. Subject, "Steps of Progress." All are cordially invited. Free discussion.

Mrs. E. N. Forberg will deliver a lecture before the LaSalle Club, 215 W. 12th St., Sunday, Dec. 10th. Subject, "Organization of Labor; Its Relation to Industrial Development." Free discussion.

Liberty Group of San Francisco meets every two weeks. Next meetings, Dec. 23rd and Jan. 6th, at 417 Post St.

The Liberator Group of New York meets every first and third Sunday of the month at 415 Grand St., first floor, at 8 p. m. sharp.

Those interested in the English propaganda are earnestly requested to come to our meetings.

Cigarmakers' Local Union No. 158 I. W. W. will meet every Friday night, corner Maxwell and Jefferson Sts. Discussion. All are invited.

The Progressive Literary Circle meets Thursday evenings at 379 S. Halsted St.

To Whom It May Concern:—

A younger brother of mine, Harry by name, left for Colorado Springs about six months ago, and not hearing anything from him from that time, I beg all those who know anything about him, to inform me of his condition and give me his address.

Emanuel Lochel.
348 S. Morgan St., Chicago.
Or to Liberator.


**AT AUTH'S BARBER SHOP, 87½ WELLS ST., YOU GET A GOOD HYGIENIC SHAVE AND FIRST CLASS LAUNDRY WORK. GIVE US A TRIAL.**


## COAL PRICE TO RISE.

Flat dwellers and employes in big office buildings will shiver and shake with the first strong icy blast from Medicine Hat, and for once it will be no fault of the janitors.

Most of the Chicago coal yards have announced a shortage in soft coal and blame it on the railroads, whose freight cars of every description are now so widely scattered throughout the country that they cannot be brought to the succor of the coal dealers before the setting in of a cold snap.

Many of the managers predict a rise of from 25 to 50 cents a ton in the price of the soft coal when the "Ice King" takes his abode in Chicago, while others, more optimistic, feel that the railroads will find some means of coming to their assistance before his advent.

All the yards have an abnormal supply of anthracite on hand, and for the man with furnace or stove heat the price will remain steady all winter.

**Coal in Plenty at Mines.**

"A cold snap will bring a rise in soft coal. It will probably advance 25 cents per ton, and if it gets very cold and the shortage is not relieved it will go up 50 cents," said Manager Homer D. Jones of the Western Fuel Company. "We have as much soft coal on hand as anybody, and at that we only have about one-third of what we need. The coal can be had at the mines, but it is impossible to get cars to transport it. The railroads, because of the great prosperity of shippers, have their cars distributed all over the country, and it will be impossible to get them to the coal-supplying centers in time to do much good. This scarcity will be felt all over the West. Conditions are the same almost everywhere."

The retail price of soft coal is now $4.75 a ton and the wholesale price about $3.75.

When men can make a better living by working than by stealing, stealing will disappear.

# EVEN LOVE IS SOLD

Not even the intercourse of the sexes is exempt from the despotism of positive institution. Law pretends even to govern the indisciplinable wanderings of passion, to put fetters on the clearest deductions of reason, and, by appeals to the will, to subdue the involuntary affections of our nature. Love is inevitably consequent upon the perception of loveliness. Love withers under constraint; its very essence is liberty: it is compatible neither with obedience, zealousy or fear; it is there most pure, perfect and unlimited, where its votaries live in confidence, equality and unreserve.

How long then ought the sexual connection to last? What law ought to specify the extent of the grievances which should limit its duration? A husband and wife ought to continue so long united as they love each other; any law which should bind them to cohabitation for one moment after the decay of their affections would be a most intolerable tyranny and the most unworthy of toleration. How odious an usurpation of the right of private judgment should that law be considered which should make the ties of friendship indissolvable, in spite of the caprices, the inconstancy, the fallibility and capacity for improvement of the human mind! And by so much would the fetters of love be heavier and more unendurable than those of friendship, as love is more vehement and capricous, more dependent on those delicate peculiarities of imagination, and less capable of reduction to the ostensible merits of the object. The state of society in which we exist is a mixture of feudal savageness and imperfect civilization. The narrow and unenlightened morality of the Christian religion is an aggravation of the evils. It is not until lately that mankind have admitted that happiness is the sole end of the science of ethics as of all other sciences; and that the fanatical idea of modifying the flesh for the love of God has been discarded. I have heard, indeed, an ignorant collegian adduce, in favor of Christianity, its hostility to every worldly feeling! But if happiness be the object of morality, of all human unions and disunions, if worthiness of every action is to be estimated by the quantity of pleasurable sensation it is calculated to produce; then the connection of the sexes is so long sacred as it contributes to the comfort of the parties, and is naturally dissolved when its evils are greater than its benefits. There is nothing immoral in this separation. Constancy has nothing virtuous in itself, independently of the pleasure it confers, and partakes of the temporizing spirit of vice in proportion as it endures tamely moral defects of magnitude in the object of its indiscreet choice. Love is free; to promise forever to love the same woman is not less absurd than to promise to believe the same creed; such a vow in both cases, excludes us from all inquiry.

The language of the votarist is this. The woman I now love may be infinitely inferior to many others; the creed I now profess may be a mass of errors and absurdities; but I exclude myself from all future information as to the amiability of the one and the truth of the other, resolving blindly, and in spite of conviction, to adhere to them. Is this the language of delicacy and reason? Is the love of such a frigid heart of more worth than its belief?

The present system of constraint does no more, in the majority of instances, than make hypocrites or open enemies. Persons of delicacy and virtue, unhappily united to one whom they find it impossible to love, spend the loveliest season of their life in unproductive efforts to appear otherwise than they are, for the sake of the feelings of their partner or the welfare of their mutual offspring; those of less generosity and refinement openly avow disappointment, and linger out the remnant of that union, which only death can dissolve, in a state of incurable bickering and hostility. The early education of their children takes its color from the squabbles of the parents; they are nursed in a systematic school of ill humor, violence and falsehood. Had they been suffered to part at the moment indifference rendered their union irksome, they would have been spared many years of misery; they would have connected themselves more suitably and have found that happiness in the society of more congenial partners which is forever denied them by the despotism of marriage.

They would have been separately useful and happy members of society, who, whilst united, were miserable, and rendered misanthropical by misery.

The conviction that wedlock is indissoluble holds out the strongest of all temptations to the perverse; they indulge without restraint in acrimony, and all the little tyrannies of domestic life, when they know that their victim is without appeal. If this connection were put on a rational basis each would be assured that habitual ill temper would terminate in separation and would check this vicious and dangerous propensity.

Prostitution is the legitimate offspring of marriage and its accompanying errors. Women for no other crime than having followed the dictates of a natural appetite, are driven out with fury from the comforts and sympathies of society. It is less venial than murder; and the punishment which is inflicted on her who destroys her child to escape reproach is lighter than the life of agony and disease to which the prostitute is irrecoverably doomed. Has a young woman obeyed the impulse of unerring Nature? Society declares war against her; pitiless and eternal war; she must be the tame slave; she must make no reprisals; theirs is the right of persecution, hers the duty of endurance. She lives a life of infamy; the loud and bitter laugh of scorn scares her from all return. She dies of a long and lingering disease; yet she is in fault, she is the criminal, she the forward and untamable child—society, forsooth, the pure and virtuous matron, who casts her as an abortion from her undefiled bosom! Society avenges herself on the criminals of her own creation; she is employed in anathemizing the vice today which yesterday she was the most zealous to teach.

* * * In fact, religion and morality, as they now stand, compose a practical code of misery and servitude; the genius of human happiness must tear every leaf from the accursed book of God ere man can read the inscriptions on his heart. How would morality dressed up in the stiff stays and finery start from her own disgusting image, should she look in the mirror of Nature!

Percy Bysshe Shelley.

"In the long run and in the average we are 'tetermined,' made, directed, what word you will, by our home, which is another word for our environment; but this statement puts the cart before the horse, for in the long run in the average our environment is determined by our wage—we are made by what we earn in no less a measure than we earn more or less according as we happen to be made thus and so. The history of whole races has been determined, to use your word again, by its economic condition, by its bread-and-butter struggles, and what holds true of the race is true of any class within that race.

"Every time you lower or raise the wages of these people you affect their home life, not only materially but spiritually. If you affect enough homes, gradually and insidiously, you remold their environment and in time the reaction against an environment produces a different people. As individuals they may or may not be conscious of this, but as a class they are coming to an understanding of it more and more with the flight of every day.

"The homeward march, therefore, of a class of workers takes on a wider meaning as home and the issues of the home assume a deeper significance."

—I. K. Friedman.

# SAMPLE OF OUR "PROTECTORS."

Editor of Liberator:

The following is a sample of our "law and order" grafters:

An accusation against deputy sheriff James Massi to the affect that he has been defrauding defendants in criminal cases and accepting money on the pretext of settling the difficulties was made by Attorney James Lynch, Wheaton and Ferris sitting.

The charge caused a big stir and after Attorney Morris had finished his statements, the District Attorney was directed to make a thorough investigation of the matter.

The cases which Massi is alleged to have accepted money for settling were those against Salvator Penino, who was tried last week for carrying concealed weapons, and Guiseppi Penino, who is also under indictment for the same offense.

It is claimed he went to the men and exacted forty dollars from each, promising that with the money he could have the cases dropped.

Attorney Morris exhibited a receipt from Massi to the men showing that the money had been collected. — Wilkesbarre (Pa.) Leader, Nov. 20, 1905.

Mr. Massi, it is alleged, has been using his authority as an officer of Court for the purpose of extorting money from many of his countrymen who may be unfortunate enough to get in the hands of the law, by stating to them that he has sufficient influence with the Court to accomplish their acquittal, and that for a consideration ranging from twenty to fifty dollars he will do so.

In addition to the charges preferred by Mr. Morris, Mr. Wazarowe Picketti of Plainsville, through his attorney, James C. Murry, has also charged Massi with extorting fifty dollars from him under promise of acquittal. Here is a good opportunity for the Anti-Graft Society to get busy.

A. Flornjo,
Plainville, Pa.

## INDIVIDUALISM AND CAPITALISM.

Springfield, Mo., Nov. 27.

Editor The Liberator:

I note an article in your issue of Oct. 15th by one J. F. Robinson of Toronto, Canada, in which the comrade seems to be laboring under a confusion of ideas—has not got all of the cobwebs clear of his economic vision yet. He seems to think that **individualism** and **capitalism** are identical; as though the individuality of anything but a beast of prey stood a ghost of a show under capitalism. Just wait until we obtain **Freedom**, when the individuality of honesty and conscience have an opportunity to show themselves without being strangled, and where will his comparison be?

Then he asks, "What are you going to do with the constabulary, police force, etc. Turn them loose on society?" Now in turn, I would like to ask the comrade if they are not now "turned loose upon society," with a license to **plunder** and **kill**, if they choose. And what better may, or can be expected under any form of government that clothes them with authority to subdue as suits their fancy, and convict their victims on their own testimony. Furthermore, the capitalist is the production, the outgrowth of the state, or government, with license and special privileges in various franchises, etc., by way of which he exploits labor.

Yours for **Freedom**,
J. B. Phinney,
902 Hamilton St.

You cannot build up an unhappy, discontented influence in your mind and expect a happy environment, for the state of your mind colors your surroundings. The sun may shine and the flowers may bloom, but if the shining and blooming are not in you the ugliness will see all things ugly without.—Advance Thought.

## SOCIALISTS, COMMUNISTS AND ANARCHISTS.

What you have produced today you intend to sell. You will sell your day's results for food, clothes, shelter, travel, amusements or instruction. Are you willing to sell your day's products for all the productions and advantages the world could give you in a day? If so, you are a Socialist, and will remain a Socialist just as long as you will give your entire efforts for the good of the world on condition that the whole world will as freely give you its whole results. You cannot consume all the world will offer you, and this fact secures a world's whole bounty to all others also. Therefore, if you will give your whole bounty to the world on condition that the world shall freely open its whole great bounty to you, you are a Socialist, for this is Socialism.

Are you willing the world at large shall associate, abide with and make itself at home with you, to just the extent you associate with and make yourself at home with the world? If so, you are a Communist, for this is Communism.

Do you believe you have a right to govern yourself and that all others have the same right, and that no man has a right to demand protection against the wrath he stirs up? If so, you are an Anarchist, for this is Anarchism. If you are neither a Socialist, Communist or Anarchist, what are you?

C. G. S.

If you want the people to really regard the American flag as an "old glory" you must see that the flag stands for something they can respect. As long as it floats over economic slave pens, as long as its stripes are typical of the martyr blood of child labor, as long as it flutters over armed men ready at the word of command to shoot down workers who rebel against inhuman work conditions, as long as it is the dearly loved emblem of the great American boodler and the great broadcloth high finance scalawag, as long as it stands for the exploitation of the wage workers—just so long will it be necessary to force people to respect and revere it.—Social-Democratic Herald.

The one fact that humanity is more loath to accept than any other is that love is a wilding that pines away and dies in captivity. It must be free. It must have the sense of liberty and this gives us a curious paradox: Free love, and you bind it; bind love, and you free it. It is a matter of marvel that the so-called unconventional ties between men and women are frequently so enduring and so ideal, while the legitimate bonds that bind a couple together so often chafe and irritate both to the point of madness or divorce. The reason is to be found in this world-old truth—that love must have freedom.—Dorothy Dix.

Mr. Taft says the Filipinos will be ready for self-government some time, but are not equal to the task just yet. To be sure, they are fairly good at grafting, but it will be years before they become such accomplished thieves as many of our own leading politicians and financiers. When that time comes we will hand over the reins of their government—provided they get strong enough to force us to do so.—People's Paper.

## ROLL CALL.

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|---|---|
| J. Gordon | $ 1.00 |
| Morel | 1.00 |
| M. Suffrin | 1.00 |
| H. Cohn | .50 |
| The Freie Arbeiter Stimme Group | 25.00 |
| Progressive Library | 10.00 |
| Bernard Berg | 1.00 |
| Fred C. Dreyr | 1.00 |
| Lynn, Mass., Group | 3.00 |
| Henry Miller | 3.00 |
| D. Auth | .50 |
| Proceeds of Yom Kipper Ball | 1.50 |
| Proceeds of Social | 22.74 |
| J. B. Phinney | .25 |
| San Francisco Group | 5.00 |

# THE WONDERS OF NATURE

## CRATER LAKE.

Crater Lake, Oregon, Oct. 1.—According to the geologists, the area of volcanic activity in the United States stretches all the way from the Rocky Mountains to the Pacific. The Cascade Range in California, Oregon and Washington is made up almost wholly of volcanic material thrown out during a series of eruptions extending for ages from a thousand different vents. At that time the tides of the Pacific lapped the feet of the Sierra Nevadas and the ocean surf dashed against the sides of Mount Rainier, Mount Hood, Mount Baker and other familiar peaks of the extreme Northwest. Supported by the buttresses of granite which now sustain Crater Lake stood a mighty peak with an altitude as great as, if not greater than, that of Mount Shasta (14,444 feet), to which the name of Mazama has recently been given. This peak was wrecked by a series of convulsions — at least three — with periods of centuries between them. Its final destruction was the crowning event in the volcanic history of the Pacific coast. When Mazama finally blew up the upper 6,000 feet of the mountain was scattered over a radius of twenty miles, and you can distinguish the debris today in the gigantic dumps of volcanic matter which rise around it.

All of these dumps have names. The highest (9,122 feet) is known as Mount Scott. Others are Eagle Crag, 8,226 feet; Glacier Peak, 8,227 feet; Lioas, 8,148 feet; Watchman's Pinnacle, 8,125 feet; Cloud Cap, 8,091 feet, and others of lesser magnitude. These mountains and the great piles of lava and pumice which lie between them now form a wall encircling a mighty basin filled with a deep, blue sheet of silent, placid water, as cold as ice. It is called Crater Lake, and, as I have said in previous letters, it ranks with Niagara Falls the Yosemites and the Grand Canyon of the Colorado among the greatest natural wonders of America.

The lake is approximately circular, averaging five miles in diameter, and is about twenty miles in circumference. The surface of the water measures 21.30 square miles and you can imagine how nearly perpendicular are the walls when the geologists state that a sheet stretched across from rim to rim would cover 27.30 square miles. The surface of the water is 6,229 feet above the level of the sea, and it is reputed to be the deepest body of water in North America, measuring down to 2,000 feet. Its colors vary with the altitude of the sun and the shadows cast by the clouds. At noonday the center of the lake has a deep, rich turquoise tint, gradually blending into a Nile green as the eye moves toward the shore, where it is more shallow. The water is perfectly pure. It is easy to distinguish small objects upon the bottom at a depth of more than a hundred feet, and in the deeper parts you look down, down into the very heart of the jewel. Comparatively few people have ever been here. Those who have come will retain the impression for life. An artist will admire the water most; a geologist will stand awe-stricken by the stupendous basin, or calders, as he would call it. Dr. Diller of the geological survey has said:

"Although there are thousands of craters in this country, there is but one great caldera and that contains Crater Lake."

He calculates that seventeen cubic miles of material were blown out of this cavity and fell upon the outer slopes of the rim. The average diameter of the caldera, measuring from the surface of the water to the summit of the rim, Dr. Diller says, is 5.7 miles, and its depth is 4,000 feet. Nearly one-third of its bottom is 100 feet below the level of Klamath Marsh, at the eastern foot of the Cascade Range, and where the water is deepest the soundings show the bottom to be approximately a plain several square miles in extent.

* * *

"The rim of the lake," continues Dr. Diller, "is the base of a truncated, conical mountain, hollowed to a shell. Upon the outside it slopes away at a comparatively small angle in all directions, but inside the descent toward the water is precipitous. The lake is completely girdled by a bold escarpment, ranging from 500 to 2,200 feet in height, forming a picture which in beauty and grandeur is rarely equaled. There are but few points where the lake may be approached, and sandy beaches upon its shores are few and small. That this conical mountain was once complete is demonstrated by the attitude of the lava and ejected volcanic material which form the rim. They all incline away from the lake, indicating a common source from a crater that surmounted a huge volcano, which stood high in the air over the place now occupied by the lake. The real Mount Mazama once rose far into the region of eternal snow, and to obtain a basis for reconstructing the original, it is necessary to study in detail the structure and composition of its foundation. As to the height of this mountain we may get a suggestion by comparison. Mount Shasta and the rim of Crater Lake are of equal diameter at an altitude of 8,000 feet, and, being composed of essentially the same lavas and formed in the same way, it is probable that they would rise to nearly equal elevation. Some erosional features, however, suggest that Mount Mazama was the larger, and was probably, in its day, the greatest peak of the Cascade Range."

Dr. Diller goes on to say that he found three kinds of lava lying in strata in the wall of the lake, which prove that there were three periods of eruption at intervals of ages. Then he asks himself the question that occurs to everybody who gazes on this marvelous spectacle: "How was this vast mountain, nearly six miles in diameter and possibly 6,000 feet or more in height above the present rim of the lake, removed, and how was the stupendous caldera, now occupied by Crater Lake, produced? Did it go up or down?" Then he proceeds at some length to discuss the probabilities and decides that it was not only blown out by an explosion, but was afterward engulfed and that the great caldera was produced by the remains of the mountain sinking into the bowels of the earth.

* * *

Near the south edge of the rim is a perfectly preserved cinder cone rising 845 feet out of the water, with a crater in its top and a lava field about its base. The crater is 250 feet in diameter, almost circular in shape and eighty feet deep. There is a popular impression that is is always filled with water, a miniature duplicate of Crater Lake, but this is true only in the spring. During the winter the heavy snowfall often fills it to its crest and the snow, melting under the sunshine, often produces a pool that lasts almost a year. But it receives no other water except the rainfall. The bottom of the crater is solid lava, without a leak. It is of a brilliant red color on the surface. Upon the northern slope of Wizard Island, as this baby volcano has been named, a great snowbank lies from year to year. The rays of the sun cannot touch it, as it is shielded by the shadow of the cone, and the heat of the atmosphere is not sufficient during the short summer to melt it. Similar snowbanks lie in sheltered places all around the rim.

It is the theory of the geologists that after the great catas-

(Continued on Page 4.)

## CRATER LAKE.

(Continued from Page 3.)

trophe that wrecked the mountain, minor eruptions occurred on the floor of the caldera. They built up Wizard Island and other cinder cones which lie submerged in the lake, but can be easily measured with a plumbet. Major Clarence Dutton of the ordinance corps of the army, by thorough soundings, ascertained that another cone, similar in shape and material to Wizard Island, reaches to about 450 feet of the surface, and still another to about 825 feet. "The depth of the floor upon which these prominences stand," said Major Dutton, "varies from 1,600 to 6,000 feet. At the deepest cast the wire gave a reading of 1,996 feet. To this should be added a small but unknown correction for the stretching of the wire, which will make the true depth of the cast fully 2,000 feet. So far as known to me this is the deepest fresh water in the United States.

Dr. Diller says that the freshness of the lava on Wizard Island and the absence of erosion indicate that its volcano was active in comparatively recent geological time.

* * *

Crater Lake has no visible outlet. Its surplus water escapes by percolation through its lava walls and reappears in numerous ice-cold streams and springs that burst out of the mountain side. It is true, however, that the level is constantly changing. Mr. Arant, superintendent of the park, says that the officials of the geological survey placed a gauge which he reads every time he goes down to the lake, and he keeps a record. Last year the water rose about twenty inches, because of heavy snows during the winter. This year thus far it has receded twelve inches, because there has been so little precipitation. Mr. Arant calculates that if the advance continues at that rate the caldera will be filled with water in about 20,000 years; but in his opinion, when it rises 500 feet above its present level it will go no farther, because it will be clear of the rock and will reach the lava, which is porous, and the leaks through the walls of the mountain will become more numerous and rapid. It is evident that the lake has been much higher than it is now, because there is a rim of white deposit in several places upon the smooth sides of the wall at least four feet above the present level. The absence of observations makes it impossible to form any conclusion from this evidence, but so far as the irregular records go, the lowest water known was observed Sept. 20, 1893, and the highest in August, 1904.

* * *

The drainage area is very limited, because of the perfect wall that incloses the lake, and the sharp and regular outlines of the watershed. Sixty-three rivulets have been counted which flow down the cliffs, most of them very small. Some of them come from the top of the rim; the others originate in springs that break out in the sides of the wall at elevations varying from 500 to 1,500 feet. Hence practically the only source of supply for the lake comes from the rainfall and the melting snows, which, as I have told you, are very heavy here. Mr. Arant says he could not reach the rim this year until the first of July, because the trails were impassable up to that time, and he tells several stories concerning the experiences of others. A few years ago a trapper was caught in the forest by the early snows. He left his traps and made his way out with great difficulty, blazing the trees as he passed in order that he might find his traps when the snow melted. When he went back the following summer he found that his marks upon the trees were fifteen and in some places twenty feet above the ground. In June a year ago Mr. Arant made a tour around the rim on snowshoes, blazing the trail. When the snow had melted he found that his marks averaged twelve feet above the ground, although they were only waist high above the surface of the snow when he made them. There is a big bank of snow now lying a hundred feet below the rim, where the trail first touches it, which, Mr. Arant says, has been there ever since 1901.

Dr. Diller says: "We can get a suggestion as to the precipitation of the region from the snow line marked by the moss upon the trees. On the southwest portion of the rim it varies from five to twenty feet above the ground. On Wizard Island the snow line is sharply marked twelve feet above the ground."

* * *

Although more than 6,000 feet above the sea, Crater Lake does not freeze in winter. The Klamath Lakes, at a much lower level, are covered with ice from November to April. The temperature of the water, however, is very low, almost at freezing point the year round. In the hottest weather of August last it was 50 degrees Fahrenheit on the surface, and rapidly grew colder as the thermometer was lowered toward the bottom. At 300 feet it registered 39 degrees and at 1,000 feet 36 degrees, which seemed to be about the average temperature of the lake.

The lake has been thoroughly explored by geologists and other scientific men from the federal government, the state government, Stanford University, the University of California and Oregon and by other institutions. Captain Lucien Applegate of Klamath Falls probably knows more about it than anyone else, for he was agent of the Klamath tribe for forty years, and his father held that position before him. He has been over every foot of the surrounding mountains and canyons; he speaks all of the Indian languages and knows nature in all her moods and tenses.

William E. Curtis.

## THE POLICE SWEAT BOX.

Cleveland Plain Dealer, Oct. 25. — It is clearly incumbent upon someone at least to inquire to what extent the practice prevails in flat violation of the fundamental law for that it does prevail is beyond contradiction. Often the process consists merely of browbeating and bullyragging a prisoner, who may be no more than a suspect, but that more extreme measures have been resorted to in dealing with a particularly stubborn subject is more than suspected.... It is worthy of remark, too, that the victim of this savagery is invariably a prisoner without money or friends. None of the "aristocracy of crime" are ever subjected to the third degree. On the contrary they are treated with a consideration, not to say deference, and sometimes by courts as well as police, that gives too much color to the assertion so often heard that there is one law for the poor and another for the rich. If the "third degree" should be applied to a thieving bank president the whole country would be made to ring with the outrage and the "third degree" would become on the instant as extinct as the "boot" or the rack. Nor are the police wholly to blame. They are not as a rule a fine grained gentry and their continual contact with the criminal element has the inevitable effect of blunting sensibilities none too deep in the first place. Probably many of them honestly believe that the end justifies the means. But they have superiors to whom they are amenable and it is upon these that the responsibility for the abuse of the "third degree" ultimately rests.

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When will the American section of the international socialist labor movement rise to the occasion and join its European comrades in the great universal battlecry of humanity:

"Down with the church!"

"Down with the priests!"

"Down with militarism!"

"A free humanity divine of its own right."

"To the world's toilers belongs the full product of their toil!"

When?

—C. G. B. in People's Press.

## THOUGHTS ON LIFE.

As we pass along the weary dread of life, our attention is sometimes bestowed upon objective or subjective appearances of a very important character, but which, to our surprise, seem to play a trifling role in the estimation of our so-called universal leaders. Only to the individual eye, which confines itself within the limits of purified truth, it is to this eye, which under the obligations of a measured conscience observes the potential movements of life through universal magnitude by the aid of the magnifying glass. The human understands that these appearances are viewed in the light of real life, and moderately comprehended as a solid part of the whole constructive existence of social advancement, representing destined results which must necessarily follow the causes of which they are an effect. But indeed, to the million eyes which are attracted by the so-called achieved grandeur of our advanced age, which are dazzled by the visionary multiplication of human happiness, and which, not under any circumstances, will desire, to turn back and account for many essential—perhaps fatal — wounds, brought to bear upon human flesh, by this peculiar appearance; I say to such, anything out of their mode of appreciation will seem trifling, because their attention, as well as their whole consistence in relation to any of the realms of human height is concentrated in a center of self-contentness, rather self-satiation. In this country where the golden dollar carried upon business speculations is at the height of idealization, it is almost impossible to conduct a tendency for the arrangement of ideals based upon pure intellectual speculation due to advancement of demands of modern knowledge. True, that this country has made enormous progress in some of the very useful inventions and utilization of natural elements; true, that the general condition of the people in this country is better than in many of the European countries. Nevertheless, we must acknowledge the fact that this progress is purely demonstrated only through the mercantile energy wasted by the many and accumulated by the few monopolizers of pursuits of happiness. This can not be called progress, because when we speak of progress we mean steps made in general towards the ultimate end of social life as defined by the greatest wisdom of our age, viz: the greatest happiness for all, while the undeniable statement made concerning the progress of this country as well as of all the countries of the universe is but a true testimony to the contrary. Here it is that we come in contact with objective wrongs, subjecting the sober and keen observer to stop, to expose, and to penetrate the masterly folded veils under which these peculiar appearances have taken their origin, there where none but the dishonest man can withstand the pressing truth and witnessing wrongs, and yet to claim that humanity is in splendid order. Why, are we not to answer the question, why thousands are under the oppression of ignorance, poverty, destitution and degradation? Are we not responsible for the annihilation of human nature of hundreds, which run before the chariots of our economic lords, our worshipped ideals, acting the part of contemptible slaves for a wife and children expect to be benefited by it? Yes, with all our grandeur it is almost impossible for the "passer-by" to lose sight of such common wrongs; to lose sight of the shadow of poverty which gradually penetrates the houses of the toiling masses; to lose sight of the corrupt leaders who have accepted the shorter way to their happiness by cutting off the accounts at once, under the mask of benefactors of humanity have but sealed their happiness by the gradually dropping drops of blood of the ignorant masses of mankind.

N. N.

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## MYSTERY.

Thou who art Lord of the wind and rain,
Lord of the east and western skies
And of the hilltops and the plain
And of the stars that sink and rise,
Keeper of Time's great mysteries
That are but blindly understood—
Give us to know that all of these
Labor together for our good.

Thou who must laugh at bounding line
Setting the little lands apart;
Thou who has given corn and wine,
Give to us each a thankful heart.
Show us the worth of wounds and scars,
Show us the grace that grows of grief,
Thou who hast flung the racing stars,
Thou who hast loosed the falling leaf.

Count us the treasures that we hold—
Wonderful peace of the wintry lands;
All of the summer's beaten gold
Poured in our eager, outheld hands;
Open the book of the rounded year
Paged with our pleasures and our pains—
Show us the writings where appear
Losses o'erbalanced by the gains.

Thou who art Lord of the sea and shore,
Lord of the gates of Day and Night—
This have we had of thy great store:
Laughter and love, and life and light,
Sorrow and sweetness, smile and song—
Blessings that blend in all of these—
Have them, and hold them overlong.
Out of thy wondrous treasuries.

—W. D. N.

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If a man has been dead long enough he gets what is coming to him. When Thomas Paine died he was the most thoroughly abused man in the country, and it was not until he had been dead many years that his genius was understood. Sentiment has swung so far the other way that his bust was placed in Independence Hall, Philadelphia, that sanctuary of American patriotism. Still, when he died, his body could not secure burial even in a Quaker graveyard, and it was buried on his own farm in New York state. Later it was taken to England. The day will come, however, when his bones will be brought back with all the homage that was shown the body of John Paul Jones.—Atchison (Kas.) Globe.

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Rev. W. A. Patterson, in his opening address before the United Presbyterian Psalmody convention in this city recently, declared that the song "Lead, Kindly Light," the favorite of President McKinley, "is not fit for the praise and worship of God." This will "jar" those sanctimonious souls whose departed have sung through the pearly "gates of the New Jerusalem, washed in the blood of the lamb" by this song. How would "Yankee Doodle" do as an accompaniment for the imaginary journey to a mythical heaven?

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The trade unions are exactly what the wage workers are, and can be made exactly what they please to make them, active or sluggish, keen or dull, broad gauged or narrow, useful or useless. Fellow workers, it is up to you. What will you make it? The Tobacco Worker.

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For nearly two thousand years the peoples of this earth have been hearing the gospel of peace on earth, good will toward man. But where is the peace and where the good will? Capitalism will not permit either.—Social-Democratic Herald.


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